/168 cont./

574 other, the professor, naked, but, along with bow and arrow, one of our mirrors in his hand. We were undoubtedly well recommended.

532 Shortly before the exit from the woods we came across a wonderful display of about a dozen animal figures along one side of the path, /169/ probably the remains from a festival. They were made of leaves and straw, mostly quadrupeds with long, thin bodies, consisting of practically nothing but spinal column and long legs; the tallest ones reached to our hips. Something that was evidently supposed to be a monkey was climbing up a pole. A human figure was incised in a tree, with roguish use of a depression present in the bark. Such is the beginning of art in the primeval forest.

361 [241] After we had passed a roça and low shrub planting, we saw four huts, two large ones and two small ones, lying correspondingly opposite each other. The nobility was assembled on the 574 [596] plaza; a friendly "am(b)á" (that is you) with raised hand welcomed each one. Then, one after the other, we were grasped [345] at the wrists by our hosts, mostly by two at the same time, and led before the festival hut, where beam and stool were ready.

Here we sat is long rows with our guns, and immediately the serving of mingau began. Then we did our tricks, cut nails, [123] let them look through the opera glasses, lighted a match with fire steel, etc. The professor beamed; he was reaping honor with us.

[301] A sturdy young man, a diadem of stiff jaguar skin over his [624] forehead, seemed to be acting as herald. He poured busily, screamed louder than the others, and grasped everything most quickly. *I had the feeling that we were attending circus scenes* and were being informally received and treated in a club. One 302 of the younger sportsmen had had his body painted with black 531 squares, which were joined at the edges with short lines. The drawing on the upper thigh of another -- a black wavy line and in the depressions of it black dots -- definitely resembled the skin marking of a fish, the pintado.

/175/

000 Off at 9:00. Soundlessly with Valentin in the lead; occasionally a bird is aroused in the bushes. Doves coo, otherwise deep silence. The last morning mists heavy on the water.

133 From the shore a blue serra /sierra; see the glossary, p. 172/ visible in NW. At 10:00 we reached the harbor of Aldea IV.

361 Here we were already expected. It is the only one that lies on the right shore, about three kilometers inland. -- A half-dozen

609 older people received us with their "am(b)ɨ" and accompanied us along the way. They stopped often in order to make clear to us, with many gestures of satisfaction, that they were Bakaïrí and masters of the entire region. Mostly through meadow and

[361] campo along the edge of the forest. -- It was the largest village, seven huts, and in the middle an open plaza. Twenty-four men stood there in several groups, foremost a heavily blackened fellow who swung bow and arrows wildly, beat on them clatteringly, and shouted with a stentorian voice: "Bakaïrí, Kɸura Bakaïrí" (we, the Bakaïrí). And the chorus joined in: "Kɸura Bakaïrí --

●[624] Kustenaú...Trumaí hu-hu,"...other tribal names, incomprehensible words, triumphant gestures; finally the herald, with a gesture of his hand, invited us to pass. Apparently they were trying to make as forceful an impression as possible on us.

302 Only the hair of a few individuals was dyed red; otherwise

[301] they blackened their faces, chests, and legs. No one was distinguished by special finery; they wore their belt strings, arm and leg bands of cotton or burití bast.

[142] The skin color seemed to me a little darker than among the other Bakaïrí, but I may have been misled by the black painting, which did not show any particular designs anywhere, but rather was manifested in a simple coating of the body. The spinal column was left free, and likewise the parts from which the color could rub off in sitting. Membrum virile parvum, praeputium longum.

142 The epidermis of several individuals was thickened ichthyosis-like and covered with hard, dry scales over the entire body. Many had curly hair.

/176 cont./

433 It is clear that here agriculture falls behind hunting and
181 fishing; Aldea IV is military in character and forms the frontier
648 defense against alien tribes.

763 In one hut lay an ancient, paralytic little woman emaciated to a skeleton, whose soul seemed to say "ãla Bakaïrí" (it is enough Bakaïrí) and was trying impatiently to flutter away. The hammock was resting partly on the ground; two women squatted beside it and, as garrulous cronies, explained to us the suffering of the dying little mother.

231 Of tame animals we found a heron, small parrots, a king-fisher and the socó-morena.

345 The festival hut was 18 meters long, nine meters wide.
532 There were clumsily carved wooden fish hanging there, as well as a few finless specimens, wound bands which perhaps represented the electric eel.

Two square pieces of wood, painted red and white, with modeled nose and two eye sockets were striking; they are held in front of the face and represent doves, whose voice the artist can imitate better than the head (1).

1. Cf. the second ethnological plate
/see p. 165/.

534 /177/ Four menis and a number of rattles were stuck in the
353 side walling.

624 Only in the festival hut did the herald put down his bow and arrows, but he did not part with them during our entire stay, even
[296] when he handed us a few bundles of tobacco. The latter, by the way, was better than among the earlier Bakaïrí. A few modest old
622 people were there, none with gray hair; among them the chief and, if I understood correctly, a vice-chief, the authority during the time the former is absent.

123 A shooting demonstration on the plaza filled them with
152 terror; they jumped with fright and turned away convulsively, most of all the mighty herald. His "ãla, ãla" was very humble and urgent.

/261 cont./

352 The Bakairí slept in hammocks, amaka, woven of palm fiber.
[415] Their furnishings can be summed up as benches of a solid
[285] piece of wood, clay pots, mats and baskets. The diet rests
262 upon manioc, piquí, sweet potatoes, maize, and fish. How-
224] ever, the hunting of monkeys, wild pig, tapir, and other ani-
mals was not scorned. Most of the food reserves, however,
[241] were of vegetable origin, and the most important harvests
were made up of manioc, maize, sweet potatoes, and piquí.
Yams /cará/, cotton, urucú, and tobacco were also planted.

342 The occupants of a communal house worked together on
476 the building of a new house, acquiring thereby the right to
622 reside in it. This construction work, however, was led by the
individual who had the most prestige in the group, usually the
old head of the house, who thus set himself up as the head of
241 the new house. The tasks of clearing fields and planting
476 generally depended on the participation of all the aldea. When
529 beginning a new clearing, the Bakairí would give a feast,
kométe, with the distribution of food to the Indians who worked
501 on the field. The Bakairí made canoes from the bark of the
[824] jatobá tree, in the Xinguano way. This construction, as well
[782] as fishing, hunting, and agricultural activities, were accom-
panied by propitiatory rituals.

437 Their products were bartered among neighboring groups
574 in the course of visits called tuliki which depended on the
presence of the chiefs of both aldeas. After the exchange of
the objects desired, the visitors were honored with a feast
called tulake.

621 /262/ The Bakairí were not a warlike people, and their
181 political organization does not seem very elaborate. Each
622 aldea had a chief, pima, assisted by a subchief, itáida. The
624 Bakairí do not remember the existence of a chief for the whole
[643] tribe, and there is no evidence that such a figure ever existed.
The selection of the itáida was made by means of agreement
of the aldea, but it generally fell on the son of the pima him-
self. The pima's functions were chiefly ceremonial, economic,
and juridical.

[P.73-A] After the trading war

over the chiefs organized wrestling matches between teams of the two villages. Before the visitors left, a feast (*tuláki*, swallow feast) was given in their honor. The motives for these trading expeditions were both economic and ceremonial. They were organized by a chief when the villagers actually required certain economic goods, but even when there was no economic need, goods were exchanged and the men of the two villages participated in wrestling, dancing, and feasting.

SOCIAL ORGANIZATION

The Bacairi claim not to have been a warlike people. They defended themselves if attacked, but say that they did not attack others. Each village had a chief (*ptwa*) who was assisted by an *itfide*. There was no chief for the whole tribe. The *itfide*, who was a young man, was selected by the chief with the consent of the villagers. The *itfide* could be the son of the chief but this is not a requirement, for any able young man was eligible for this position. At the death of the chief the *itfide* succeeded him.

The principal functions of the chief were economic, judicial, and ceremonial. As we have seen, the chief organized trading expeditions and participated in such activities as collective planting and house building. He also represented the people of his village when visitors arrived or when his own village made formal visits. If the village feared attack the *ptwa* selected a particularly brave man to lead the defense or to undertake retaliation. Discussions concerning disputes and other village affairs took place in the ceremonial house. Murderers were exiled or if a war was on the murderer was made to bear the brunt of the attack. Thieves, adulterers, and others who persisted in disturbing the peace and harmony of the village were exiled through the common action of the villagers. Exile was considered severe punishment, for the Bacairi say that individuals who were exiled often committed suicide. Chiefs among the Bacairi, therefore, were not war leaders, nor was succession governed by descent. Chiefs seem, thus, to have been primarily leaders of social activities. The part which a chief played in ceremonial life will be described later.